Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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ORIGINAL COMMUNICATION.

[For the Christian Register.]

THE ELM—*An Allegory.*

"While man exclaims, 'see all things for *my* use,'
'See man for mine,' exclaims the pampered goose.
And just as short of reason he must fall
Who thinks all made for one, not one for all."
Pope.

A venerable sage and a youth stood together at sunset amid the glorious scenery that nature then every where so lavishly exhibits. On the countenance of the old man was painted the grave and tempered delight of age, as he gazed on the fair scenery around him. But the more ardent delight of the young man burst forth in the kindling eye, the glowing cheek, and half suppressed impassioned exclamations of delight. A placid smile passed for a moment over the venerable countenance of the sage, as he quietly observed the vivid and eloquent expression that lighted the high brow of the youth; but *his* feelings were apparently too powerful for silence, and his ecstacy broke forth in words.

"How bright, how glorious, is nature;" said the delighted boy, "and how more than glorious is man, for whom all this gorgeous scenery is arrayed! Lord over all, to him the horse lends his swiftness, the elephant his strength, and the dog his fidelity and zeal. For him the trees bear their fruits, and the waters their freshness. The strength of the strong, and the ferocity of the fierce, are weakness and impotence before the mightier strength of his wisdom. From his power the regal eagle finds no refuge in his clouds, nor the huge whale in the depth of his waters. To him the forest gives up its inhabitants, and the bowels of the earth yield their uncounted gold. Man is every where, and every where triumphant —God's vicegent below. How great must he be, for whom all this goodly workmanship has been framed?" As the young man uttered these words, he encountered the eye of the sage, bent upon him with an expression of benevolent interest, but of no sympathy with the youthful ardor of his companion. He knew not why, but he felt that look a rebuke; and he blushed, and faltered, and stopped.

"My son," said the sage, "man is great, but God is greater. Where do you learn that all these fair creations are but ministering servants to the self-styled vicegerent? I know indeed that they who are accustomed so to consider it, esteem the extension of this benevolence to what we proudly consider as insignificant objects, to be a limitation of it as regards themselves. Hear me."

"On the banks of a beautiful river stood a gigantic elm, whose venerable date was not of years, but of centuries. Its majestic branches rose proudly from the trunk, and with a graceful curve swept downward again, till their long slender extremities dipped into the waters at its foot, causing a gentle ripple in the else quiet stream. Year after year came the golden winged trochilus, and the bird of paradise to sport in its branches, and build their nests amid its foliage, and repose in the green shelter of its leaves.—Beneath its protecting shade sprung up a beautiful magnolia, holding up its broad green leaves, and exhaling a delicious odor from the long bell of its white blossoms.—The green bank beneath it was sprinkled with a thousand flowers; the variegated anemone, the lowly violet, and the queenlike rose. Thither, amid the odor of blossoms, the song of birds, and the ripple of waters, came lovers at the twilight hour, to breath their vows and their sighs beneath its shade, to carve their names on its trunk, and hang there garlands of fresh flowers as on an altar. But twilight darkened into evening—the lovers departed, and the garlands withered. The birds folded their wings and hushed their voices. The flowers shut their bells, and hung down their heads as in sorrow, while the damp dews collected upon them, as they fell drop by drop upon their fairy cups, glanced thence, and fell back to the earth, again to rise in vapor and descend in dew. But the change in the external scenery, came but as a change of beauty. The breath of God's spirit was altered, but it was still divine. Silence came with darkness. The ripple that during the day was an almost inaudible murmur seemed in the deepening silence, as the voice of many waters. Suddenly the moon came slowly wheeling her silvery disk up the horizon. Through the silent and golden hours, the nightingale came wooing and singing to his beloved rose, as she hung breathing around her unheeded fragrance, beneath the shadow of the elm. The plaintive note of the Whip-poor-Will resounded from time to time from amid the flowers at its foot. Ten thousand glittering lamps of the fire-fly, sparkled and vanished amid its branches.—The chirp of the cricket was heard, mingling with voices of a thousand different intonations, that rose from every part of the river. From time to time, the dreamy air seemed to revive for an instant, to emit languidly a breath heavy with its load of fragrance and music; and then as if exhausted by the effort, to subside again into a repose befitting this sabbath of nature. "How good is God" said the exulting elm, "who has created so many beauties for my use and enjoyment; and how noble a being must I be, to have such varied and exhaustless creations for my good. For me the birds sing, and the flowers blossom. *He* clothes me in my robes of beauty—*His* moonbeams are sent to lend with their silvery brightness an unutterable beauty to my exalted perfections. Benevolent as happy, I protect the birds of heaven and the beasts of the field, in and beneath my branches. To the lowlier species of vegetation I accord my patronage, and spread over them the giant arms of my protection. Man bows before me in astonishment and delight. In the sunshine he seeks my refreshing shelter, and in the shower he still finds my ever benevolent protection."

Year after year passed away. There came one evening a hoary-headed old man leaning upon a youth, and they seated themselves upon the ever flowery bank beneath the elm. "What a glorious creation," said the happy boy, as his young black eye flashed proudly upon the noble scenery around him. "Thank God," replied the old man; "who has made it all rich in its exulting beauty and glory for *man alone*. He has placed him here in a vast storehouse, replete with all necessary and useful and glorious things, and has given him dominion over all. The rose-tree puts forth its leaves, and the summer its foliage, and the autumn its fruits, only for his enjoyment and happiness. For him the birds sing, and the fountains flow, the bee labors, and the silkworm toils. For him the clouds are painted in all the gorgeous hues of sunset, and nature is ever changing her garments of beauty, her beauty only being forever unchanged. Observe my child the noble tree beneath which we sit. I am an old man; but compare my years with the years of this elm, and I am but as an infant. For it, generation has followed generation, as leaf follows leaf. Its owners, like us, come to sit beneath its shadow, and to boast of their venerable possession, yet hath it changed them almost as often as it hath changed its leaves. Thank God then my son, who hath created you such a glorious being." So they knelt together upon the fragrant turf—the hoary hairs side by side with the curling clusters of that fair boy's young locks, and mingling their gratitude and praise with the odor of flowers, and the song of birds, and the mingling burst that swelled from tree, and flower, and fountain, and turf—from the roaring ocean, and the rustling leaf, and it rose to heaven with their's, as acceptable and—as vain.*

Time flows ever onward. The venerable elm still stood erect in its strength, and glowing in its beauty—but an unusual agitation seemed to exist in its branches. At times they were violently shaken, and its huge boughs waved steadily up and down as if swayed by the hand of a giant. A huge black column was seen to dart into the air, high above its topmost boughs—a straight and lofty pillar—then again with a graceful swanlike neck, and head gently depressed, seemed reconnoitring the far space around it—and again, with a graceful undulatory motion, it vanished from its height, and the next moment was seen hanging as if lifeless from its lowest bough. The huge trunk of the elm was seen to rock like a sapling in the schoolboy's hand. The affrighted beasts fled in dismay—the birds with loud screamings flew shrieking from the place. Rapt in the rich communings of their own hearts, two only were seen approaching. They were lovers. Every sign of life and of movement vanished at once from the graceful tree. Slowly and thoughtfully the fated pair approached. They were pouring out the fullness of their hearts into each others ears. They dreamed not of unhappiness—why should they?—they were together. They sought the beautiful vicinage of the elm by a sort of instinctive wandering. Arm in arm, earth to them was an Eden wherever they wandered. Alas! it was not only in Eden that the serpent basked in bowers of beauty. Nearer and nearer they approached the treacherous spot. Suddenly there was a rushing noise—a huge black body was launched from the tree, and in an instant they were bound in the mortal folds of the anaconda. But nature's agony could endure but for a moment. With an instinctive effort, the youth threw his arms around the beloved object, as if to shield her from their foe; then perished in his close embrace—and the crushing bones were heard to crackle for an instant, like corn beneath the millstone. "How good is God;" said the mighty serpent, as the bodies fell, still locked together, from his relaxed folds; "how bountiful is He, who hath made such goodly trees for my dwelling, who hath surrounded them with flowers and fragrance, and who hath stocked this earth with its inhabitants, as food convenient for me." But man allows no other tyrant than himself; and gorged with his prey, the monster fell an easy victim to that arch destroyer.

DRYAD.

* The word "vain" is here to be understood in the sense of conceit or vanity, and not of fruitlessness.—The author would not wish to be understood as putting on an equality, the gratitude of intelligent, and the attributes of physical nature.

PRACTICAL.

OUR BLESSINGS AS AMERICANS.

The following is an extract from a sermon by Rev. Mr. Buckminster, in the valuable collection of his posthumous discourses, recently published. The topic is "the peculiar blessings of our social condition as American citizens;" and the preacher, having adverted to the tranquillity and security, to the general competence, and wide diffusion of the means of knowledge, proceeds,—

Closely connected with these great advantages of our intellectual condition, and indeed, forming the most valuable part of them, are the blessings of our religion. I cannot express to you the sense which I have of the value of that influence on society, which yet flows from our ancient habits of thinking on this most interesting subject. I am ready to exclaim with the ardent Zecharias; Blessed be the Lord God of Israel; for he hath visited and redeemed his people, according to the mercy promised to our fathers, in that he hath granted unto us, that we, being delivered out of the hands of our enemies, may serve him without fear in holiness and righteousness all the days of our life. When you consider, my christian hearers, of what importance is a sense of religion to the good order and purity of our social intercourse, you will thank God, that so much of it has been so imperceptibly retained among us. For it is this, which will give to society a degree of security and impart to it a confidence, of which no other sentiment or principle can supply the place; and where this exists, free, pure, rational, conscientious, and devout, it gives to the character a tone of dignity and freedom, which no accomplishment can bestow. When you think how easy it is, nay, how common it has been, to make religion the bane and terror of social life, the destroyer of everything kind and generous, the source of the most depressing superstition, bitter jealousy, and malignant passions, your hearts ought to be filled with gratitude at the circumstances of New England. What are we, or what were our fathers, that we should enjoy a toleration the most perfect, which nothing but the bad passions of individuals can disturb; a freedom of worship and of opinion, which smiles at the powerless impositions of men; and a general liberality of thinking which has an unobserved influence upon many who do not acknowledge it; and that with all this, notwithstanding the growth of our luxury, and the temptations of our good fortune, we should yet retain so much respect for the institutions of the gospel, and so much sense of its indipensable value to society? When I think of all these peculiarities of our religious condition, and ask how they have arisen, I can find no other answer, than that the good providence of God alone has preserved to us such an inheritance of blessings.

Let me lead you, last of all, back to your families, and refresh you with the sight of the blessings of your domestic life. Indeed, if I were to search for a spot where you could best observe the effect of the blessings we have already enumerated, and best feel the peculiar happiness of your social condition, I should only open the door to your own firesides, and place you in the circle of your children and your friends. There it is, indeed, that you ought to enjoy the united influences of all the other advantages we have mentioned. If you are not happy there, the fault is not in your circumstances, but in your dispositions. For when we consider the enviable state of the domestic relations among us, of husband and wife, of parents and children, we are at a loss to suggest any improvement, except in the use of these advantages. Notwithstanding the rapid encroachment of luxury, it has not yet so corrupted our modes of life under the pretence of refining them, that parents are daily separated from their children. You may at any time, collect them around you, refresh yourselves with their innocence, watch their budding talents and virtues, and enjoy their happiness. The intercourse between you and your offspring is not disturbed by any foolish customs and formalities; no rights of primogeniture enter, to kindle jealousies and coldness. As they grow up successively, they gradually pass into your companions, your friends, and at last your counsellors; perhaps your stay and consolation. So abundant are our means of living, that your children are not driven unprovided for from the paternal roof, to seek elsewhere a precarious support. No officer of despotism bursts open your doors, to drag the reluctant youth te be sacrificed on the field of battle, nor does every mail bring you intelligence, which makes your heart bleed, of some new exposures or new sufferings which they are called to endure. So various and accessible are our means of education, also, that parents may always have some new pleasures in expectation from the improvement of their children. Soon they become qualified to partake of your own intellectual pursuits. Their curiosity keeps yours awake, their improvement rewards you; and the domestic circle every day brightens with new accessions in intelligence and pleasure. Thus they grow up with you at home; and here, at least, this blessed name yet expresses a reality, a substantial good, a sanctuary, a refuge from the troubles of life, the very centre of our national happiness. And when the fear and love of God dwell under your roofs, when his worship purifies, and makes holy these domestic enjoyments, when your prayers, as they ascend morning and evening, draw closer the sacred ties of parent and child, brother and sister—but I need not dwell on the minutiæ of your blessings, I need not paint, what your hearts, if they are rightly attempered, will represent to you with more vividness and reality. Go home then, for you have a home, and tell your children what great things God has done for us.

To preserve our social pleasures in any good degree of purity, nothing will so much contribute as the cultivating a taste for domestic life and the quiet and affectionate pleasures which it affords. In such a state of society as ours, also, there is danger lest the love of money, or of merely sensual idleness, should overwhelm the rising generation. To obviate these evils it is much to be desired, that the love of literature and of intellectual pursuits should be greatly encouraged; for though the passion for knowledge is no proof of a principle of virtue, it is often a security against the vices and temptations of the world. Everything which you contribute to the institutions of sound learning and to promote a correct and pious education, you contribute to the peace, the purity, and the glory of the age

Once more, my friends. What a treasure of felicity you have in keeping! And by you it is to be bequeathed to those who are to be your successors, in a long posterity. Let your thoughts run on a few years in prospect, and can you endure to see those whom you have brought into life, whom you have trained up to fill your places, and whose destiny you now influence, can you endure to see them spoiling this rich inheritance, and then reproaching your memories? Can you look, without remorse, and see them taking their places in society, depraved by your example, lost to virtue, to peace, and to Heaven?

DOCTRINAL.

OF ORIGINAL SIN.

As a foundation for this strange doctrine, of the utter inability of men to do what God requires of them, a doctrine so injurious both to our maker and ourselves, it is said that by his first offence our first parent Adam, and all his posterity, lost all power of doing any thing acceptable to God for the future; that he was the representative of all his posterity, so that when he sinned, we all sinned; and every sin being an offence against an infinite God, we all became from that moment, liable to an infinite punishment, even the everlasting wrath and curse of our maker. And they say, that, on this account only, it would have been just in God to have made us all suffer the most exquisite and endless torments in hell, even though we had never sinned in our own persons.

But, my brethren, you find nothing like any part of this in your bibles. For there you read, 'the soul that sinneth, it shall die.' And long after the transgression of Adam, and to this very day, God is continually calling upon men to 'cease to do evil, and learn to do well;' which certainly supposes that men always have had, and that we now have a power to do so. It is allowed that we *suffer* by the sin of Adam, as any child may suffer in consequence of the wickedness of his ancestor; but it is not possible that we should have *sinned* in him. Wherever there is *sin*, there is *guilt*; that is, something that may be the foundation of *remorse* of conscience; something that a man may be *sorry for*, and *repent of*; something that he may wish he had not done; all which clearly implies, that sin is something that a man has given his *consent* to, and therefore must be convinced of the reasonableness of his being punished for. But how can any man repent of the sin of Adam, or feel any thing like remorse of conscience for it; when he cannot but know that he never gave his consent to it, and could not possibly have been in the least degree, accessary to it? Good and bad conduct are, in their own nature, personal, and cannot possibly be transferred from one to another. Whatever some divines pretend, nothing of this kind can be *imputed* in this sense of the word. We may receive harm by means of one person, and benefit by means of another; but no sin of the former, or righteousness of the latter, can be considered as ours, in the eye of an equitable and just God. The contrary is as much the language and the plain meaning of the scriptures throughout, as it is agreeable to the common sense and reason that God has given us.

OF ELECTION AND REPROBATION.

Supposing that all mankind became liable to the everlasting wrath and curse of God for the sin of one man, some divines say, that it was mercy in God to save any, though by an *arbitrary decree*, which left all the rest of the human race under an inevitable necessity of perishing. But certainly, my brethren, such *tender mercy is cruelty*. All the creatures of God must look up to him as the author of their being, since it was undoubtedly, in his power to give, or to withhold it, at his pleasure; and, surely, a good and merciful God would have put a stop to the propagation of such a race of creatures, rather than suffer them to be born in such shocking circumstances; in which he infallibly foresaw, that the greatest part of them must be exposed to, and even actually suffer remediless destruction. As surely as I derive my being from a just and merciful God, I conclude that the terms on which I came into the world are advantageous to me; and therefore, that it must be my own fault only, if I have not reason to rejoice in it, and to be thankful for it. But, indeed, I can hardly think that any man seriously believes, that the greatest part of his fellow-creatures are born into the world under a predetermined necessity of being forever miserable. For, in that case, it must appear probable, that any children which he himself may be the means of bringing into the world will be forever miserable; and surely no man of real goodness or compassion would wish to have children, or be accessary to their being born in such circumstances.

If this doctrine be true, what motive can any man have to 'flee from the wrath to come;' when, if it is to be his lot at all, nothing that he can do will enable him to escape it; or what motive can a man have to exert himself to 'lay hold on eternal life;' when, if he is to enjoy it at all, he cannot possibly miss of it, or of any thing belonging to it, or that is necessary to prepare him for it? What reason had the apostle Paul to exhort Christians to 'take heed lest they should fall,' when none that ever did stand could possibly fall? and what reason had he to 'labor, lest after having preached to others, he himself should be a cast-away,' when being certain after his conversion, he must have known that that consequence was impossible?

This doctrine, of absolute election and reprobation, is certainly a doctrine of *licentiousness*, and not a *doctrine according to godliness;* and let divines employ all the ingenuity they are masters of, it is impossible for them to clear this opinion from being the cause of fatal despair in some, and as fatal a security in others. If this opinion were true, and men were really aware of their situation, I should think it impossible to prevent their falling into absolute distraction, through terror and anxiety. It would be like a man having his *all*, his *life*, nay infinitely more than his life, depending upon the cast of a die; the decree of God being a thing that he has as little power to command. Besides, this doctrine certainly represents the God and Father of us all in such a light, as no man would choose that he himself should appear in.

BIOGRAPHICAL.

DR. HENRY MORE.

This learned and pious man, who was once celebrated as the author of some ingenious and admirable works, was a minister of the church of England and a Philosopher of the Platonic school. He lived a studious and contemplative life, chiefly within the walls of his college at Cambridge, where he had been a fellow-student with Tillotson and Cudworth; and from which he would not suffer himself to be drawn by what to most others would have been the most tempting offers of preferment. He was distinguished for an ardent piety and irreproachable life. He found his greatest delight in the composition and publication of books, intended to establish the principles and promote the practice of virtue and religion. His system of Ethics, and his "Divine Dialogues on the attributes and providence of God" have been greatly applauded. Though there were minglings of mysticism and enthusiasm in his devotion, he is represented as remarkably meek and humble, charitable to the poor, and of a most kind and benevolent disposition. And it is said, that Hobbes the Atheist, was so much attracted by his character and life—that he said, "If his own philosophy were not true, he knew of none, that he should so much like as that of Dr. More." We extract the following from a singular memoir of him by his friend, Richard Ward.

He was of a singular constitution both for soul and body; his very temperature was such as fitted him for the greatest apprehensions and performances; especially when by his temperance, and most earnest devotion he had refined and purified it. A rich æthereal sort of body, for what was inward (to use here his own pythagoric phrase) he had even in this life; that is to say, a mighty purity and plenty of the animal spirits; which he still kept up lucid and defecate by that conduct and piety with which he governed himself.

The Dr. had always a great care to preserve his body as a well-strung instrument to his soul, that so they might be both in tune, and make due music and harmony together. His body, he said, seemed built for a hundred years, if he did not over-debilitate it with his studies. But with respect to these I have also heard him say, that it was almost a wonder to him at times, that he had not long before then fired, as he expressed it, his little world about him; and that he thought, there were not many that could have borne that high warmth and activity of thoughtfulness, and intense writing, that he himself had done, or to that purpose. And there was one thing farther observable, which he would sometimes speak of, that after all his study, and depth of thought in the day time; when he came to sleep (more especially when young) he had a strange sort of narcotic power (as his word was) that drew him to it; and he was no sooner, in a manner, laid in his bed, but the falling of a house would scarce wake him; when yet early in the morning he was wont to awake usually into an immediate unexpressible life and vigor, with all his thoughts and notions raying (as I may so speak) about him, as beams surrounding the centre from whence they all proceed.

He was once for ten days together, no where (as he termed it) or in one continued fit of contemplation; during which, though he eat, drank, slept, went into the hall, and conversed in a measure as at other times; yet the thread of it for all that space was never once, as it were, broken or interrupted, nor did he animadvert (in a sort) on the things which he did. And he hath been

heard likewise unaffectedly to profess, that his thoughts would oftentimes be as clear as he could almost desire, and that he could take them off, or fix them upon a subject in a manner as he pleased.

In a word, for what concerns himself, being freed (as he tells us) from all the servitude of those petty designs of ambition, covetousness, and the pleasing entanglements of the body, he had nothing to do but to exercise the most generous speculations and passions, and (as the nature certainly of all his numerous writings doth sufficiently shew and confirm) was to be moved by none but very great objects.

And truly what, if we consider it, was his whole life spent in, but in a course of retirement and contemplation; in the viewing of the works of God and nature, and a rejoicing at the happiness of the creatures that have been made by him; in doing honor unto God, and good to men; in clearing up the existence of God, and his attributes; and shewing the excellency and the reasonableness both of Providence and of religion, more especially in asserting the Christian religion and magnifying, after the justest manner, Him who is the author and finisher of it; in the illustrating of our state present and future; and in a very particular discovery of the two grand mysteries both of godliness and iniquity; in the clearing up of truth and dissipating of error, and in a most diligent laying open the visions and prophesies of holy scripture; in a word, in a universal promoting the interests of peace and righteousness in the earth; and giving in general an example of prudence and piety, of charity and integrity amongst men? It was sometimes his expression amongst his friends, that he should not have known what to have done in the world, if he could not have preached at his fingers ends. His voice was somewhat inward, and so not fit for that of a public orator.

CHRISTIAN REGISTER.

BOSTON, JULY 18, 1829.

INFIDELITY.

The recent conference of Messrs. Campbell and Owen in Cincinnati, the lectures of Miss Wright in New-York, and the known existence there, of a society of avowed deists, have naturally led our minds to a consideration of this subject; and other and nearer cases induce us to offer some remarks upon it.

We believe that the influence of these circumstances, has but little if at all, extended to this part of the union; and that the habits, education and religious feeling of the people of New England, are in general opposed to it; but we have lately heard of some instances of acknowledged deism, and one even of atheism, in our own city, which induce us to fear, that the latent prevalence of such sentiments, and the danger of their open introduction, is much greater than is usually apprehended. Indeed we believe that this danger is usually understood and [illegible] by those, who being firm in Christian principles, and practices themselves; and observing around them, a serious respect paid to the ordinances and expositions of Christianity, have little idea of the incredulous indifference to all religion, entertained by others, who are less favored by circumstances, or external condition; and who are in a great measure removed from their view.

The number of decided infidels, is probably much more limited than that of a sort of skeptics who are content to remain suspended in doubt, whether the Christian revelation is true or false; who respect religious observances as the custom of the country, and religious opinions and feelings, as an amiable and salutary superstition; but regard their personal application to themselves, as distant and indifferent as that of any abstruse scientific theorem, and pursue their other investigations and occupations, unaffected by any hopes or fears of present character or future destiny. The faith, undenied and undoubted, of a much larger portion of the community, rests upon mere custom and authority. They take it for granted that it has been proved by others; but the evidences of any kind, by which it has been proved, are totally unknown to them; and they would be quite unable to refute, or perhaps even to resist, any specious objection which might be brought against it, if the strong attachment to custom which governs their minds could be shaken.

In view of such a state of things can it be said there is no danger to be feared from the assaults of infidelity from abroad, which may always be expected? or, that we may safely trust to the religious habits and feelings of our people, as maintained in past times? We have indeed all proper confidence in the morality, intelligence, and religion, of our community; which we believe to be as great as ever they were, or as those of any other country; and we anticipate their ultimate triumph over every attempt to subvert, in any great degree, the public faith in the gospel of Christ, but we think this victory is not to be obtained by a passive reliance on these dispositions, or a careless and silent observation of the approach of the adversary. We must be vigilant if we would be secure; we must arm the public mind for the conflict if we desire that it be successfully met.

If we are convinced of the justice and importance of this determination, the methods of executing it will next claim our attention. We can suggest no better one, than the composition and circulation of tracts, or small popular works, on the most simple and comprehensible evidences of christianity, of which we think there is a lamentable deficiency. The great works on this subject are limited in their utility, from their want of adaptation to the multitude. The labors of Lardner, and Paley, and Jones, and Priestley, and Chalmers, and others in our own country, have indeed raised proud monuments of consecrated talent, and encircled our revered religion with impenetrable bulwarks. To the theologian, their works are indispensable, and invaluable; but they are beyond the reach of the poor and unlearned; too voluminous for the man of business; and even to the studious and cultivated in general literature, not always satisfactory. We would not carry the general reader through a long series of ancient quotations, of historical comparisons, and coinciding customs, every step of which requires a previous knowledge of antiquity, and a labored argument to solve its difficulties. We would not insist much on the state of the heathen world, in the time of the first promulgation of christianity, which is but little realized at present; nor on the rapid progress of this religion in the world, in which it is rivalled by other, and false systems.

On the other hand, we would not rely much on appeals to the soothing serenity, or the elevated emotions, produced in the mind of the christian, by a firm faith in his religion; nor on the resignation, fortitude, and consolation it imparts, in seasons of adversity; nor on the resolute self denial it maintains, in hours of temptation, as proofs of its divine origin and theoretical certainty. These interesting considerations may very properly and happily be displayed to the confirmed Christian, to remind him of its high value, and strengthen his attachment to it; they may even be pointed out, as corroborating facts, to the wavering and the skeptical, as results which might be expected from a religion given by God. But we should forbear to urge them as direct proofs of the truth of this religion, on the skeptic or the deist, because such persons are usually possessed of calm, unimpassioned minds, and look on all feelings as illusive, and object to their use as evidences in speculative investigation; and for the same reason, we would not furnish such considerations alone to the unlearned christian, because he could not meet the arguments of the deist with them.

But there are various simple and cogent demonstrations of Christianity, which may be extensively diffused in cheap publications--its adaptation to the wants and social condition of man, and to his universal aspirations to a future and happier existence; its pure and sublime morality, and disregard of the objects of worldly pride; its reconciliation of the evils, and irregular conditions of life, to the admitted attributes of God; its rational and solemn revelations of future judgement and retribution, and the contrast between the countries professing Christianity and following it, even imperfectly, and those of other religions, in morality, social order, freedom, domestic happiness, and intellectual advancement.

We would make one other suggestion, in regard to the treatment of deists, in any controversy with them. It is a mistake which many Christians fall into, that they are always persons either of very weak or of very designing or dishonest minds, an opinion which we are persuaded, is in a great proportion of instances destitute of truth. Some of their writings have it is true indicated this character, but it is no more fair to judge of their talents or sentiments in general, by the ignorant ribaldry of Paine, or the gross scurrilities which have appeared in a sister city, than it would be to estimate Christians by the most violent and illiberal of the advocates of their system. We are not situated so as to appreciate the character of mind, education and influences, under which these opinions have been nurtured; and we have reason to believe that there are many persons of amiable and virtuous dispositions, and of respectable intellectual attainments, who have not seen sufficient reason to embrace the gospel of Christ. These men must be met with sound, courteous and liberal argumentations. To load them with contempt or invective; to attempt to awaken their conciences, or alarm them with denunciations of future punishment for their opinions; or even to arouse their sympathies in favor of religious emotions, would repel, instead of convincing; and expose Christianity to the imputation, that no better argument can be alleged in its favor.

CAMBRIDGE THEOLOGICAL SCHOOL.

The Annual Visitation of the Theological School in Cambridge took place, according to previous notice, on Wednesday the 15th inst. in the Chapel of the University. The devotional services of the occasion were offered by Rev. Prof. Ware, and appropriate performances in Sacred Music by the University Choir.

A numerous and respectable audience, listened with great interest, to the dissertations, by the members of the Senior and Middle Classes, which were read in the following order.

MIDDLE CLASS.

1. The 'Life' which Jesus Christ promised to his Followers. OLIVER STEARNS.
2. The Connexion between Religion and the Fine Arts. JOHN T. SARGENT.
3. Desiderius Erasmus. GEORGE PUTNAM.
4. Robert Robinson. ALLEN PUTNAM.
5. "The Fulness of Time." EPHRAIM PEABODY.
6. The Influence of the Principle of Truth on Social Life and Manners. JOHN OWEN.
7. Religious Study of Events. JOSIAH MOORE.
8. Parables. GEORGE W. HOSMER.
9. Christianity superior to Human Ideas of its Nature. STEPHEN G. BULFINCH.
10. A Comparison between the Moral Principles of the Stoic Philosophers and of the Gospel. JULIAN ABBOT.

SENIOR CLASS.

1. The Power of the Gospel. CAZNEAU PALFRY.
2. The Death of Christ. WILLIAM NEWELL.
3. Religious Education. HERSEY B. GOODWIN.
4. On those Truths, the Revelation of which constitutes the Importance of Christianity. STEPHEN A. BARNARD.
5. Importance of Cheerfulness to the Christian Minister. DAVID H. BARLOW.
6. The Imperfect Influence of Christianity. HORATIO ALGER.

We believe we repeat the very general opinion of those who were present that the Theological School, at no former visitation, has appeared to greater advantage, than on this occasion. In some respects, important improvements were evident. The performances, which have heretofore often been protracted beyond convenient limits, on account of the number of the speakers and the nature of the subjects, were at this time, of a moderate length, and afforded sufficient opportunity to judge of the attainments of the students, without wearying the patience of the audience.

The subjects were judiciously selected, and instead of the tedious display of abstract learning, which may naturally be expected at a theological examination, gave rise to popular discussions, which were no less favorable to the scholar than interesting to the hearer. There was, indeed, ample evidence of a sound and thorough intellectual discipline, and a generous literary culture, but this was given rather by the good taste, just thought and correct information, apparent through the whole, than by any striking exhibitions of learning in particular parts.—We were gratified at the variety of talent and character, indicated by the independent, and in some instances, original manner, in which the subjects were treated. There were few symtoms of the identity of thought, which often appear so strongly in pupils of distinguished teachers, as to make them appear mere copies of the same original. On the contrary, there was that individuality of sentiment and expression, which gave abundant proof, that the students had, at least, been taught to think for themselves, independently of their instructers and of each other.

In general, the dissertations, were distinct, sensible and satisfactory expositions of their respective subjects. Without making any invidious distinctions, we may say, that an unusual number were characterized by extraordinary maturity of thought, and felicity of expression. In two or three instances, they arose into specimens of simple and nervous eloquence.

We believe every one was pleased with the truly liberal spirit, by which they were all marked. They manifested, indeed the strongest attachment to the principles of pure Christianity as such, but there was no seeking for attacks on those of contrary opinions. It was a beautiful—and perhaps we should say a rare example—of 'speaking the Truth in Love.'

Above all, we would express our satisfaction at the spirit of pure and rational piety, and of devotion to the high and solemn objects of their chosen profession, which breathed from the lips of those, who are soon to fill some of the most responsible places in society. The character of the pastor will be always affected by that of the theological student, and it is an augury of most happy import, when the first steps of their consecrated path are guided by the full and felt influence of the Christian spirit. To no one can a deep and hearty piety be more essential, than to the student in a Theological School, and whatever may be his literary acquisttions, the experience of a few years, will declare them of little worth, unless sanctified by prayer and self-sacrifice. We hope at each succeeding visitation of the School, to witness the growing prevalence of the spirit of earnest piety, in union, with 'the spirit of power and of love and of a sound mind.'

If we were disposed to point out faults, we should speak of the deficiencies in elocution. We are not unaware of the embarrassments of the occasion, when the speaker unites in the delivery of his discourse, the disadvantages both of declaiming and reading, without the facilities of either; but no infelicity of situation, can wholly excuse the vices of monotony, tameness, and formality, which though perhaps less visible, than formerly, we regret to perceive, are not entirely banished from the students of our university. We think if provision were made for constant and real instruction, in the art of reading and speaking,—as has been recently suggested—the evils would be remedied, and much future distress to the minister prevented. But where the soil is not cultivated, we ought not to complain at the dearth of fruit.

Upon the whole, we cannot but declare our pleasure at the proof, which this visitation gave of the prosperous state of our Theological school. Important and elevated, as is the place, which it now fills in the community, we are glad that we are able to report its constant improvement. We regard it as the instrument, under a holy providence, of doing much to enlighten and benefit society. Never was its usefulness greater,—never were its prospects brighter, than at the present. We look to it as the right arm of liberal christianity, and we fervently pray, that under the highly favorable auspices, which it now enjoys, it may continue to make glad 'the city and church of God.'

OBSERVANCE OF THE LORD'S DAY.

We have recently admitted into our columns several communications on this subject from correspondents, whose opinions are at variance, with regard to the obligation of the duty. We are glad, by any means in our power, to promote free discussion on this interesting question—so it be conducted with candor and charity—believing that nothing is ever lost to the truth, by a frank avowal and comparison of differing views.

It is important, however, for it to be kept in mind that our correspondents are not at issue, with respect to the propriety of observing the Lord's day, but as to the reasons by which the duty is binding upon us as Christians. While we do not undertake to prejudge the question between them, whether a day of rest is obligatory on us, because it was enjoined upon the Jews, we would express our strong and decided convictions as to the utility and duty of keeping the Lord's day sacred for religious purposes. The manner in which it is generally observed in New England, we regard as a beautiful feature in our state of society, and rich in the purest moral influences. Abolish the holy rest of this day,—let public sentiment sanction its open violation,—let its sacred associations be rudely broken in upon,—and one of the most powerful instruments of social and individual virtue, would be destroyed. We care not whether the command to observe a day of rest were coeval with the creation, or a peculiarity of the Mosaic dispensation; we ask not, whether the law, given by Moses, on this subject, was designed for the disciples of Christ, or was only a shadow of good things to come; for independent of these considerations, we have a broad foundation for the sacredness of the Lord's day, in the moral and religious uses, with which it abounds. The Christian is not so tied down to prescribed rules, but that he can discern the will of God, where Sinai has not uttered its thunders, and the audible voice from heaven has not been given. If he perceives that an institution, is evidently adapted to promote the virtue and happiness of his fellow-men,—that institution, by the golden rule of his master, he is bound to observe.

Whatever, then, may be decided on the points in discussion between our correspondents, we believe there can be but one opinion among judicious men, as to the importance and utility, of a day of religious rest.

For our own part, though we are by no means disposed to introduce the spirit of Judaism into the free and generous institutions of Christianity, and have no sympathy with the cheerless and oppressive gloom, which brooded over the solemnity of the puritanic sabbath, we should deprecate, with all our heart, the prevalence of those loose and injurious views respecting the observance of the Lord's day, which we are well aware, exist in the principal continental cities of Europe, and which we fear, are gaining ground in our own country.

Away with all superstition and fanaticism,—we will cry as loudly as any one;—but take care, lest in rooting up these tares, you pluck up the wheat with them.

LIBERAL PREACHER.

The number of this publication for July, is just issued from the Examiner press in this city. It contains two sermons, one by Mr. Colman of Salem, on the Permanency of the Gospel; and another by Mr. Gilman of Charleston, S. C., on Personal Responsibility. As it has just been left at our office, we cannot speak of the merits of the discourses, but we notice an impovement in the typographical execution, which is very neat, and will undoubtedly make the work more attractive.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

RELIGIOUS CONTROVERSY.

MR. EDITOR,—

I have observed, not without feelings of regret, that a difference of opinion prevails among Unitarians, respecting the subject of religious controversy. On one side it is contended, that all controversy is worse than useless; and on the other, that there are cases, in which it is not only useful, but necessary to the advancement of the interests of religion, and to the support of evangelical truth. Having read what has hitherto been published in your paper, in relation to this question, I take the liberty to send a few remarks of my own, which, if you think proper, I would wish to have inserted in the Register. I do this, however, without flattering myself with the idea of advancing any thing original, or that is not sufficiently obvious on a deliberate consideration of the whole subject.

I ask, then, in the first place, how it is possible, that a Christian minister should announce the doctrines that he sincerely believes, without laying a foundation for controversy? If his views are liberal; if they are the result of a careful examination of the questions at issue between the orthodox and the liberal parties; and if he considers his opinions well founded, and especially as holding any connection with moral virtue, or practical religion, a sense of duty will lead him to the open and unreserved declaration of his belief. But if he finds those who dissent from his views, and openly oppose them, what is he then to do? Shall he tamely yield the ground, or give occasion to his opponent to say he has yielded it, by avoiding to make a defence of the truths he has advanced. To me it seems, that in such a case, controversy, with all the evils that have been thought to result from it, would be desirable in preference to entire silence, which would very naturally be construed to imply a sense of weakness, or an inability to defend the sentiments that the preacher had advanced. Besides, if those sentiments are of sufficient value and importance to be believed by the preacher, and by him publicly advocated in a Christian assembly, why should he not hold himself prepared to defend them in verbal conversation, or in writing, if they are opposed and denounced as heretical?

Again, how are we to expect a reformation in doctrine, how is religious improvement to be effected without opposition, without controversy? We know, that men of all religions, and of every description of character, are apt to be tenacious of their respective creeds; and experience has shown, that many will evince as strong an attachment to the most absurd dogmas, and feel as great a zeal in their support, as the most rational Christian can, in favor and defence of the simplest truths of our religion. The great design of christianity is to make men wise and good. It is to dispel ignorance and to communicate knowledge. And when a preacher is convinced, that certain doctrinal errors are likely to have an influence on moral practice, and to produce evil rather than good in society, he will, if a faithful servant of Christ, feel it his duty to expose all such errors, and endeavor to prevent or check their influence. In doing this, he will in effect enter the field of controversy, whether he proclaims what he intends to do, or leaves his purpose to be inferred from his discourse. Indeed, it is not necessary that he should say to his audience, "I shall direct this discourse against such and such doctrinal absurdities." This declaration would no more make him a controversialist, than to argue deliberately against what he conceives to be error, without any previous notice of his intention. In either case he takes ground against those who hold opinions different from his own; and whether he confesses himself a controversialist or not, whether he follows up his discourse with replies to objections that may be brought against it, or remains silent, yet he exhibits the spirit of opposition, without which there can be nothing like controversy.

And what is there wrong in this? The great end of the gospel is human improvement. Error in doctrine and practice is to be corrected. If the former leads to the latter, it must be attacked, exposed, and if possible, exterminated. But we may not expect, that people will, at once feel inclined to renounce their errors, especially when they are sanctioned by great names, and hallowed by antiquity. They will be disposed to cling to them to the last. In this case, what else can be done, than to "contend earnestly" for truth, and meet, with the Christian temper, but with firmness and strength of purpose, whatever arguments are advanced against it?

That opposition and controversy have effected much good, I think cannot be denied. We talk much of the reformation by Luther and his coadjutors; and we justly place a high value upon the blessings they were instrumental in procuring for the Christian world. But if those men had allowed themselves to shrink from the contest with "principalities and powers," to which they knew their avowed principles would lead them; if they had avoided controversy because it was productive of some temporary evils, a reformation would never have been commenced; or if it had been, would not have been carried forward to any good results.

I am not a friend to controversy for its own sake. Aside from the truth, which I conceive it may elicit I would ever discourage it, "Perverse disputings of men of corrupt minds,—vain jangling and oppositions of science, falsely so called," will always be unfavorable to the interests of religion. I plead for controversy only when it is conducted in the spirit of meekness, candor and charity; in which case, I view it as an authorized and efficient means of disabusing the public mind of long-cherished errors, and of disseminating the truth which "makes free indeed." T.

[For the Christian Register.]

THE SABBATH.

MR. REED,—

I was surprised at some of the statements in a communication in the Christian Register of the 27th of June last, made by a correspondent, whose essay is signed by the initials R. C. He there directly asserts, more than once, that Christ changed the Sabbath from the seventh, to the first day of the week! I hope your correspondent will be so good as to favor the public with his proofs, from the Scriptures; for I am so unfortunate as to be unable to find throughout the New Testament, the least allusion to such a fact. In truth, I cannot believe, that such a change was ever made by the authority of Christ or the Apostles; but that the observance of the seventh as well as of the first day of the week, was in some degree kept by the Apostles and primitive Christians, each of them having its appropriate services and duties. How long this was the case is uncertain, but it was so, as I suppose, as late as the New Testament gives any account of the matter. It is probable however, that this state of things existed, until the observance of the "new-moon" the "sabbath day" and other "holy-days" like the rite of circumcision, was considered a matter of indifference and suffered to become extinct, and the observance of the first day of the week was perpetuated for the service of Christian worship and Christian charity, although these duties perhaps are not limited to the "seventh part of our time" exclusive of other duties.

PALEY.

To the Editor of the Christian Register.

THE SABBATH.

DEAR SIR,—

In the first page of your number for 27th of June, I read a communication signed R. C. upon the Sabbath, well classed under the 'practical' head, from a regard to its obvious tendency, and deserving as I think, very close attention. I am glad to recognise in it the effort of a sagacious mind, long used to the study of Scripture, tenacious of the doctrines therein taught, and apt to discern the springs which, from the first and second dispensation, impart concurrent sanction to the ordinance of the Sabbath. The author seems disirous of erecting a proper barrier for the security of holy ground; or rather wisely solicitous to preserve those ancient landmarks which God originally ordained, and which he believes to have been confirmed and not abrogated by the Mesiah. As I believe that many persons (and I own myself one) are unwilling to read a long and grave article, without somebody's word in its favor, I have taken this mode of expressing a sincere conviction, that whoever loves or reveres the Sabbath, and is disposed to see how far Christianity has adopted and how far it has modified the institution, will be profited and gratified by a careful reading of those remarks.

DISCIPULUS.

[For the Christian Register.]

JOHN THE BAPTIST.

John the Baptist is supposed to have preceded Christ, in his public preaching, only about six or eight months. His character and exhortations naturally excited considerable attention among the people of Judea. But, as he wrought no miracles, and disclaimed being Elijah, or a prophet, as well as the Messiah, he would be considered merely a religious man and a reformer.—He did, indeed, predict the speedy appearance of the Mesiah; and hence, chiefly, his celebrity.

On reading the short account of the apostles, Acts xviii. 24th. &c., the following inquiries naturally arise. Was the exhortation of John to repentance, and his baptising, of sufficient importance to be known and observed, at Alexandria in Egypt?—Was the doctrine of repentance, by John, so new and peculiar, and the rite of baptising, by him, so remarkable, as to be considered a new era, or a new system, differing materially from the previous opinions or practise of the Jews? Did the learned Jews, at a distance from Judea, consider John as teaching anything really new, so as to form a different sect? Did such learned men visit distant countries to exhort, to repentance and to baptize, merely as disciples or followers of John? How is it accounted for that, in any city of Asia Minor, of Greece or of Egypt, so late as A. D. 55 or 56, and 26 years after the resurrection of Christ, the Jews were ignorant of his having appeared in Judea, and of his doctrines and miracles? Is it not natural to suppose, that John's life and ministry were so connected with Christ, that the knowledge of our Lord's character and doctrines would prevail wherever the baptism and preaching of John were known? Did apostles preach and exhort differently from what a pious Jew would have done 100 years before?—When it is said, "that he taught the way of the Lord," does it imply, that he spoke of the Messiah, as soon to be expected? Or that he exhorted to righteousness and piety, as holy men among the Jews, had always done? The passage informs us, "that Apollos knew only the baptism of John:" and the questions here proposed were suggested by that fact. UNUS.

[For the Christian Register.]

THE NEW TESTAMENT.

MR. REED,—

The article in the last Christian Examiner on the New Testament in the Common Version, conformed to Griesbach's Standard Greek Text was in my view very seasonable. Many of the remarks of the writer struck me with peculiar force, and they cannot fail, I think, of meeting the approbation of every lover of truth and candor. He expresses an opinion that "the time is fully come" for bringing this standard of the Christian scriptures into general use. Is it not then the duty of the friends of pure Christianity to concentrate their energies in restoring the accomplishment of so desirable an object. As the "American Unitarian Association" is, I trust, enlisted rather in the cause of truth and piety than that of party, I would suggest, (and I make the suggestion with great diffidence,) whether it would not be doing a great service to the community by taking this good work under its patronage? If there could be a cheap edition of the New Testament, thus purified of corruptions, brought before the public, we might encourage the hope of its gradually obtaining universal respect, and of coming into general use; and it is not to be expected that a work of this magnitude can be effected otherwise than by gradual steps. This is a subject which we cannot view with indifference. If this is an enterprise which ought to be undertaken, why should there be any hesitation in regard to it, as if there were just apprehensions of its practibility? To use the words of a worthy man in relation to another subject, "the object is good; it is therefore practicable." There is no object connected with the dissemination of religious truth, which we ought to have so much at heart as this. It demands immediate effort, and though the present generation may not witness its complete success, yet we shall be conferring an immense benefit on posterity. PASTOR.

OBITUARY.

[From the Boston Daily Advertiser.]

SAMUEL DAVIS, ESQ.

In Plymouth, Samuel Davis, Esq. aged 64. This gentleman was a rare example of the genuine love of *antiquity*. Living at Plymouth amid the fast disappearing remains of a most remarkable and interesting people—a reverencer of the Pilgrims—himself a descendant from them—his thoughts naturally were directed to whatever had connexion with the first settlement of our country. As he was free from domestic cares, and possessed a competency, there was nothing to interfere with the indulgence of this taste; and its gratification soon became the leading object of his life. He appeared to live but in and for the *past*. The fragments of local tradition strewed over the Old Colony, were with careful hands gathernd up by him, and stored. There was no rock, nor tree, nor mountain sacred to Indian superstition or to Pilgrim enterprise, but what was familiar to his eyes and thoughts. Such indeed was the intimacy and the confidence with which he conversed with the *dead*, that they seemed to stand to him in the stead of the *living*. Yet though he courted not society, he was not unsocial. He had friends who looked upon him with esteem and tenderness. To strangers also he was particularly attractive. They who have visited Plymouth will not soon forget the unpretending but intelligent individual, who made them the offer of his aid and guidance—who recalled to their minds all the touching associations of the place—who caused each stone to tell its own story, and as his reserve was gradually worn away by acquaintance, unfolded to them much of their own family history, which they themselves had never heard of before. To assist himself in his researches, he devoted much of his time to the study of the Indian languages, and to the examination of Plymouth records. No one indeed had so great a command as he had of all the facts essential to a complete history of the Old Colony. Many of them it is feared have died with him. It is hoped, however, that of the mass of papers which he has left behind him, some use may yet be made.—On the whole, his life was pure, tranquil, useful. It was noiseless, but not less happy on that account to one of *his* feelings. His death was as peaceful as his life. He retired to rest on the evening of the 10th inst. in his usual state of health, and was found the next morning dead in his bed. Thus while in the arms of sleep he passed from this world to another. He has joined the mighty company that keep their silent watch on the old hill which overlooks the town of Plymouth. On that venerable mount he spent no small portion of his *life* in decyphering the crumbling monuments that are scattered over it—and there in *death*, beneath the turf he had so often trod, his body reposes.

[From the Gardiner Chronicle.]

PITT DILLINGHAM, ESQ.

In Augusta, on Friday the 3d inst, Pitt Dillingham, Esq. aged 57. It is not often that Society is called to sustain so great a loss as is occasioned by the death of this truly excellent man; for there are few men of so much real worth in Society, as he was.—Endowed by nature with strong mental powers, he had improved his mind by very extensive reading; and the information he obtained was turned to some practical advantage. He had not, indeed, filled many important public offices. These were not the object of his ambition, though he was qualified to fill, with advantage, those of the highest order. It was *his* ambition to be greatly good in private life; and in this he succeeded, and for this he deserved, as he enjoyed, the most substantial honors—the respect and love of all—and these were many—who knew him. Vice and immorality of all kinds, he regarded with uniform abhorrence. It is such men as he, who hold Society together by the practical influence they exert in favor of sound principles and Christian virtue. He lived not for himself alone. Considering himself as a member of one common family, he realized his obligations to his fellowmen, and particularly to those who were in want of aid and assistance. The poor will extensively miss Mr. Dillingham; for though hundreds have been supplied by an unseen, and to them unknown hand, that hand is now cold in death, and the charities it was accustomed to extend will be enjoyed no longer. During his last illness, he expressed no other desire to live, than that, if God so saw fit, he might continue to be useful to his family and to society. But he had already performed his duty faithfully, and it was now his destiny to enter a higher state of benevolence and virtue.

SUMMARY.

Municipal Court. At the term of the Municipal Court just closed, one person was sentenced to hard labor in the State Prison for life—one for 1 year—two for two years and one for 3 years. Seven persons were also sentenced to imprisonment in the House of Correction for longer or shorter periods.

A broker of this city was fined $30 and costs for selling lottery tickets. Two individuals were fined $66,66 cts. each for presuming to sell strong liquors without a licence.

The third annual Exhibition in the Athenaeum Gallery closed on Saturday the 11th inst. The total number of season tickets sold was 5350, and the total amount received was $3958.

Mackerel Fishery. The importance of this fishery will appear from the following statement which lately appeared in the Old Colony Memorial, respecting the quantity of Mackerel packed from Hingham vessels from the years 1818 to 1828.

"There has been in that town a gradual increase during the above period, of 10 per cent. a year. In 1815 the number of barrels packed in that town was 3615; in 1828, 33,313. During the last year 54 different vessels were employed from that place in the business, some for the season and some for a shorter period. There were 15 employed the whole season, averaging 1027 barrels each, the highest vessel having packed 1728½. The average number of persons was 8 to each vessel, making 432 in the whole, to which if the number employed in coopering, packing, &c. be added, would exceed 500. The quantity of salt used in striking and packing, allowing 18 hogsheads to 100 bbls. would be nearly 6000 hogsheads.

The number of barrels packed in that town during the above period of years, 225,331½. The salt consumed for the same, 45,559 hogsheads.

We have been informed that this fishery is carried on from Scituate, in this county, about as largely as in Hingham, and several vessels from other towns in this vicinity on the bay."

Religious Insanity and Murder. The Greenfield Gazette of the 14th inst. gives the following statement.

"A melancholy and distressing murder was perpetrated in Ashfield, on Tuesday last, by a man named Alfred Elmer. He fancied himself commissioned from Heaven to kill three persons, and derived his warrent, as he says, from the 11th chapter of Revelation. His victims were a child about two years old, the only son of Mr. Timothy Catlin, which was killed on the spot, and an old gentleman, grandfather of the culprit, who was so severely wounded that there is no hope of his surviving. The child he killed because it was innocent. At the time of the deed, the mother of the child was milking; on being told that Elmer had gone into the house with a razor in his hand, she immediately returned to the house, and on entering the room, found the child dead in the cradle in which she had left it sleeping, having its throat cut in a shocking manner. The criminal, having committed this horrid deed, hastened to his grandfather, whom he struck on the head with an axe, and would have repeated the blow, but for the interference of some females who were present. The old gentleman is between 70 and 80 years of age. Since the commitment of the prisoner to the jail in that town, he observed, on being questioned, that he wished to say nothing about it. He is very sorry that he has committed the deed, and states that he had sometimes had thoughts of committing suicide, but that he has none now, and had none when he killed the child. The prisoner was undoubtedly insane. He awaits his trial at the next term of the Supreme Court, to be held in September next.

The steam boat Vermont, with fifty passengers, arrived at the Hartford wharf on Saturday, in two hours and fifty minutes from Springfield, including two stops. She returned in the afternoon. On Saturday last she came down and assended Enfield Falls—once in an hour and twenty-five minutes, by the power of her steam only. The distance up the falls is about five miles. The boat is driven by one wheel, with a double set of buckets, and placed in the stern. *Adv.*

Accidents. A dreadful disaster occurred on board one of the Ohio Steam Boats, the Kenhawa, on the 24th ult. In consequence of cold water being let into the boilers, when they were very hot, and without letting off the steam, an explosion took place, by which four persons were instantly killed, four so badly scalded that they died soon after, four dangerously injured, and eleven slightly hurt. *Essex Reg.*

On the 4th inst. J. Frary, Esq. of Hudson, was instantaneously killed by the explosion of a Soda-Water fountain. The vessel having been charged too powerfully, the top was burst off and struck him in the forehead so forcibly as to cause instant death.

Theological Challenge. C. Shultz, of Virginia, gives notice in the National Intelligencer, that he has tendered to Mr. Robert Dale Owen, Mr. George Houston, and Miss Frances Wright, a Theological Challenge, to be confined to the merits of Atheism, Deism, and Theism. He proposes to conduct it through the medium of Mr. Owen's friend Houston's "Correspondent," now published in the city of New-York, where those who feel an interest in the discussion may peruse it as it progresses. He has undertaken to show that the *existence* of a GOD, the *immortality* of the soul, and *future* retribution, are *rational* doctrines, without the aid of any "revelation" whatever. *Adv.*

A Reward offered. A reward is offered of $2 by a gentleman in Newburgh, through the columns of the Newburgh Gazette, to a lady who will wear the smallest hat in church for the next six months.

Rumor. There is a rumor, (we know not on what authority,) that preparations are making for an arrangement with Great Britain on a basis of extended commercial reciprocity; and that a tariff on imports will be agreed upon between that Government and the U. States, which will meet the approbation of both.—It is said the British Minister at Washington approves of the project, and that a special mission to England is on foot, for the purpose of completing the arrangements. *N. Y. Mer. Adv.*

The new Catholic church at Montreal was opened for divine service on the 15th inst. on which occasion all the high dignitaries of the province were in attendance. The Montreal Courant furnishes the following brief description of this vast and magnificent edifice.

The building is of itself a most interesting subject of observation, and we regret that want of room prevents us from giving a detailed account of it in all its parts: some idea may be formed of the edifice from the following particulars, viz:

No. of pews on the ground floor,		504
do.	on the first gallery,	372
do.	on the second do.	368
		1244
Lendth of the building inside,		256 feet
Breadth	do.	133 do.
Height from floor to ceiling,		84 do.

The galleries are supported by seven massive columns on each side, surmounted by ground arches, with mouldings and ornaments in *fresco*. The ceiling is painted in *fresco*, resembling groins, and owing to the masterly manner in which the painting has been executed, it is scarcely possible to distinguish the difference between it and real stucco work, unless by a near approach.

There are five altars: the grand one in the centre of the chancel is almost finished, and will be a piece of exquisite workmanship. All the stalls, railing and other wood works of the chancel are made of black walnut, which has an appearance truly becoming the solemnity of the place. The appearance of the edifice, when viewed from the grand altar is truly magnificent, and presents a *coup d'œil* at once grand and sublime. We believe it will be considered no exaggeration to say, this church, when finished, will excel any house of worship in America, in architectural beauty, size, and beauty of design.

Foreign Ministers.—A Foreign Minister is an individual sent by one Government to another; to treat on all affairs of controversy that may arise between them, and who, being furnished with a credential letter, or full powers, enjoys the privileges accorded by the law of nations to his public character.

Every independent nation has a right to send a foreign Minister; they also have the right to decide on what conditions they will receive one.

There are three grades of foreign Ministers, distinguished by the manner of their reception, and the various ceremonials to which they are entitled.

I. The first grade of Ministers is composed of those who represent the state or sovereign, that sends them; and they have a claim to all the honors that their constituent would be entitled to, were he present. These are,

1st. The Pope's Legate a or de latere.
2nd, The Pope's Nuncio.
3d. Ministers sent with the character of Ambassador.

II. Ministers of the second grade do not represent their state or sovereign, (indeed none but those of the first grade do;) they are only charged to carry on in the name of their government all negociations between the two countries. Of this number are,

1st. The Envoy Extraordinary and Minister Plenipotentiary.
2nd. The Minister Plenipotentiary.
3d. The Pope's Internuncio.

III. Ministers of the third grade differ from those of the second only in the ceremonial of their reception, and in the consideration attached to their station. They may be classed in the following manner:

1st, Minister Resident.
2nd. Minister Charge d'Affaires.
3d. Charge d'Affaires.

The relative rank that each foreign Minister is entitled to in the country where he resides, strange as it may appear to us plain Republicans, has been a matter of great controversy; it was, however, finally settled at the Congress of the allied Powers assembled at Vienna in 1815, that each member of the Diplomatic body should take rank in his grade, at the court or government to which he is accredited, according to the date of the official notification of his arrival; which arrangement has been since tacitly acquiesced in by all other nations.—*Nat. Intel.*

FOREIGN SUMMARY.

Rio de Janeiro. A letter has just been received from Levi Lincoln, jr. at Rio Janeiro, which relieves his parents and friends from the destressing suspense occasioned by a late report of his death, which now appears to have been unfounded.

The letter is dated May 15th. The following extract furnishes later intelligence than before received.

"The English squadron, under Admiral Ottoway in the Ganges 74, are outside this harbor where they have been for about a fortnight, threatening to "*make a noise.*" The cause of this is a refusal of the Brazilian government to settle the English claims for vessels detained, &c. during the blockade of Buenos Ayres.—From the last named place we have news to the 25th ult. An engagement had taken place on the 24th, between a party of mountaineers and Indians, and a few regulars under Lavalle, whose party, it was generally believed, must fall. The Indians had committed great depredations in the neighborood; and, some accounts say, directly in the city. The Boston sloop of war had been sent up there to protect our commerce."

Buenos Ayres. Intelligence to 15th May is received from Buenos Ayres, by the sloop of War, Boston.

At the last dates from Buenos Ayres, the city was in possession of the "Army of the Provinces," except the Grand Plaza de Victoria and the Citadel, and it was expected that they would soon surrender. Lavalle was in the city, and using every exertion to maintain the ascendancy, but there was scarcely a hope of his succeeding.

At Montevideo all was apparently tranquil when the Boston sailed, but it was said that there was some jarring among the lancers. They were busily engaged in regulating the government, and framing a constitution for that province.

Admiral Brown had resigned his situation as Provisional Governor of the Province, and it was reported when the Boston sailed, that he was about fitting out a fleet to proceed against San Nicholas or Santa Fe, but the last accounts received at Montevideo stated the object has been abandoned.

From Europe. Paris papers to June 1st have been received at New-York. There is no news from the seat of war.

A report prevailed at Marseilles that an expedition would be undertaken against Algiers.

Letters from Madrid say that the British minister to Spain had demanded his passports, and that the proceeding was occasioned by the opening of Cadiz as a free port.

The French Government have ratified a treaty with Hayti. Its provisions however are not known.

A report, which has formerly been circulated is now revived in Germany, that the kingdom of Hanover, is to be made independent of England, under the Duke of Cumberland.

A circular letter has been addressed to the bankers of England, strongly recommending that, for the security of trade, "the drawer and every endorser of every Bill of Exchange, shall add to his or their signature their place of residence, trade or profession in the same handwriting as the signature."

It is still rumored that a treaty is going forward, with the consent of the Emperor of Austria, for a marriage between the Duke de Chartres and the young Queen of Portugal. We know not upon what authority this rumor rests, but we understand that it is openly talked of by the persons in attendance on the young Queen. The Duke de Chartres is said to be a youth of great promise, and a favorite with the moderate men of all parties in France.—*Examiner.*

Constantinople, April 25. More than thirty Austrian and Sardinian vessels are now waiting for firmans to sail, which will probably be refused them, since hostilities have recommenced. There is a rumor of an engagement in the Gulf of Bourgas; but nothing certain is known about it. Cavalta and Xeres have been destroyed by earthquakes. Bergos, Orfano, and Adrianople have suffered much. A great number of the inhabitants have perished.

Wallachia.—From the Frontiers, May 6. Nearly the whole force of Count Pahlen is now before Silistria, and the place will soon be invested on all sides by 80,000 men. It is, therefore, almost certain that it will be taken. The operations of the campaign depend in a great measure on the fate of that place. On the 26th of last month a cannonade was heard in the direction of Giurgevo, and 200 wounded have arrived at the hospitals of Bucharest; but the particulars of the action are not known. The officers of the army who have their wives with them are directed to send them back, and every officer is ordered to provide himself with a *havresac* to carry provisions for three days.

Odessa, May 8. The latest advices from Varna inform us of attacks by the Turks on Baltschick and Kavanna, but do not confirm the news in circulation relative to a result unfortunate for the Russians.

Frankfort, May 27. The last advices from Vienna state there was a rumer on change, of an irruption made by the Persians into the Russian territory. It was even said that they had retaken, by a *coup-de-main*, two of the strong fortresses ceded by the Shah to Russia.

It was also currently believed in that capital, that funds had been furnished to the Porte by the intervention of two powers who have the greatest apparent interest in maintaining the empire of the Crescent; without which, it was found difficult to conceive how the Grand Seignor could provide for the enormous expenses his armaments must cost him.

Liberia, By the late accounts from the colony on the coast of Africa, the unwelcome intelligence is received of the death of Dr. Randall, who went out as the governor of the colony. His death seems to have been occasioned by a relapse of the fever, brought on by his benevolent but imprudent efforts for the sick, whilst himself in an enfeebled and sickly condition.

His place is supplied by Dr. Mecklin, who had himself been severely sick. We quote the following paragraph from the Baltimore Gazette of July 8.

'After the death of Dr. Randall, Dr. Mecklen, who had, by that time, fully recovered from the effects of the fever, took the conduct of the Colony into his own hands, and has since been engaged in prosecuting the works of public benefit which Dr. R. had pointed out. Among them is the erection of a strong fort in the town of Monrovia, the building of another government schooner or two for coast trade, and the detailed organization of the settlers, not in uniform corps, into an effective militia. Dr. M. is described to us as an amiable, intelligent man, and much beloved by the Colonists; more cautious than his predecessor, and of course more likely to be longer useful.'

MARRIAGES.

In this city, Mr. Nahum Grover, of Northfield, to Miss Lydia Stimpson, of New-York; Lieut. Thomas Lee, of U. S. Marines, to Miss Harriet Carver, of Charlestown.

In Salem, Mr. Charles M. Downing to Miss Mary Ann Annabel, of Beverly.

In Walpole, on Tuesday, by Rev. Mr. Storer, Mr. J. C. Champney. of Walpole, to Miss Eveline B. Allen, of Waltham; Mr. Samuel H. Thompson, of Roxbury, to Miss Rachael, second daughter of Daniel Kingsbury, Esq.

In Stow, by Rev. Mr. Sibley, Mr. Ira Bartlett to Miss Abigail Hapgood; Mr. Nahum P. Warren, of Weston, to Miss Lydia Hawes.

In Cohasset, Mr. Joseph Briggs to Mrs. Catharine Briggs; Capt. Levi Pratt to Miss Ann Jane Bates.

In Lunenburg, Caleb B. Hall, Esq. to Mrs. Charlotte Cunningham.

In Concord, N. H. Mr. John Estabrook to Miss Emeline, daughter, of Nathaniel Abbott, Esq.

DEATHS.

In this city, Mrs. Catherine Lamson, aged 70; Mrs Nancy wife of Mr. Benjamin Gates, of Dorchester, aged 30; Mr. Thomas Cox, aged 35; Mr. Jeremiah Means, aged 27; Mr. James Smith, aged 29; Caroline H. Codman, aged 3 years and 6 months; Mr. Charles A. Lincoln, aged 23; Mr. Amos Brown, aged 33; Mr. William Apling, aged 42; Mr. Amos Brown, aged 33; Mr. Joseph Fitzgerald, printer, aged 29.

On the 8th inst. at the Massachusetts General Hospital, Mr. John Lord, gunner in the United States Navy, attached to the Navy Yard, Charlestown, aged 40.

In Dorchester, Hannah, widow of Joseph Crocker, Esq. late of Boston, aged 53.

In Newton, 10th inst. Miss Fanny Vaughan Apthorp aged 21, youngest daughter of John T. Apthorp, Esq. of this city.

In Lexington, Mrs. Rowe, aged 103 years, and four months. Her husband is still living at the age of 103 years. This couple have been married upwards of eighty years.

In Lancaster, Mrs. Chloe, wife of Mr. Jacob Lincoln, aged 63, formerly of Cohasset.

In Leominster, Mrs. Kendall, wife of Hon. Jonas K.

In Rochester, N. H. Hon. Nath. Upham, aged 55, formerly member of Congress from New Hampshire.

In New York, on Monday afternoon, William Coleman, Esq. senior editor of the New-York Evening Post, aged 64. Mr. Coleman was a native of this city—for some years practised law in the western part of the state, and was at one period a member of the Massachusetts Legislature.

LIBERAL PREACHER—*for July.*

JUST published by L. C. BOWLES, 50 Washington-street, Boston, and J. & J. W. PRENTISS, Keene, N. H. "*The Liberal Preacher,*" for July. Containing one Sermon by Rev. Henry Colman, on the "Permanency of the Gospel," and one by Rev. Samuel Gilman, on "Personal Responsibility." July 18.

CHRISTIAN TEACHER'S MANUAL.

JUST published by L. C. BOWLES, 50 Washington street, "*The Christian Teacher's Manual*; designed for Families and Sunday Schools." For July, 1829.

CONTENTS.

An Address delivered before the Teachers of the Sabbath School in the Rev. Mr. Wells' Society, in Kennebunk, on the thirtieth day of May, 1829. By one of the Superintendants; The Honey Bee; Elijah; Martin Luther. July 18.

FOURTH ANNUAL REPORT.

OF THE

AMER. UNIT. ASSOC.

JUST published and for sale at the Depository, 50 Washington street. With the Addresses at the Annual Meeting, May 26, 1829. pp. 52. 12mo. Also the Title-page and Index for the 2d volume of the Tracts of the First Series. L. C. BOWLES.
July 10.

WANTED.

NO. 16 of the present volume of the Christian Register is wanted at this office. Those who have this number and who do not keep a file of the Paper, will oblige the Editor by fowarding it by mail. July 4.

THE

CHRISTIAN EXAMINER.

AND

GENERAL REVIEW.

NEW SERIES—No. III. For July, 1829.

JUST published at the office of the Christian Examiner, corner of Washington and School-streets.

CONTENTS.

Art. I.—1. Eighteen Sermons and a Charge. 2. Sermons by the late Rev. John Emery Abbot, of Salem, Mass. With a Memoir of his Life, by Henry Ware, Jr.

Art. II.—Examples of Questions, calculated to excite and exercise the Minds of the Young.—By Mrs. Elizabeth Hamilton.

Art. III.—1. Narrative of the Survey of the Intertropical and Western Coasts of Australia.—By Capt. Philip T. King, R. N. F. R. S. &c. &c. 2. Two years in New South Wales; comprising Sketches of the Actual State of Society in that Colony; of its peculiar Advantages to Emigrants; of its Topography, Natural History, &c. &c.—By T. Cunningham, R. N.

Art. IV.—1. A Grammar of the Moderen Greek Language; with an Appendix, containing Original Specimens of Prose and Verse.—By Alexander Negris. 2. Article 'Greece' in the London Encyclopedia, and 'Neugriechische Sprache' in the German Conversations-Lexicon.

Art. V.—1. A Commentary on the Epistle to the Hebrews.—By Moses Stuart.

Art. VI.—Winner's Hebrew Lexicon.

Art. VII.—The New Testament in the Common Version, conformed to Griesbach's Standard Greek Text.

Art. VIII.—The Republic of Cicero, translated from the Latin, and accompanied with a Critical and Historical Introduction.—By G. W. Featherstonhaugh, Esq.

Art. IX.—Essays on the Pursuit of Truth, on the Progress of Knowledge, and on the Fundamental Principles of all Evidence and Epectation.

Art. X.—Natural Theology: or Evidences of the Existence and Attributes of the Deity, collected from the Appearances of Nature.—By William Paley, D. D. Arch Deacon of Carlisle; with Paxton's Illustrations, Additional Notes, &c. &c.

Art. XI.—The Journal of a Naturalist. July 4.

LITTLE GRAMMARIAN.

MUNROE & FRANCIS have just published, *The Little Grammarian*, or an Easy Guide to the Parts of Speech; designed for young persons in general; but more particularly adapted to facilitate instruction in preparatory schools. By a Teacher. Illustrated with cuts. An excellent work for Infant School Teachers.

—ALSO—

The Life of Columbus, on the Discovery of America, a very interesting little book for youth; translated from the work of Rev. J. Campe, author of New Crusoe, &c. by Mrs. Elizabeth Helme.

The Life of Cortez, on the Conquest of Mexico; by the same author and translator.

The Life of Pizarro, or the Conquest of Peru; by the same author and translator.

The History of Sandford and Merton; a new edition in 2 volumes, embellished with frontispieces.

☞ All the above Books are well printed and buond in strong cloth binding—and are offered cheap to Juvenile Libraries; for which there are no better works extant. June 20,

HEBER'S SERMONS.

MUNROE & FRANCIS, have just received, *Sermons* preached in England by the late Bishop Heber. "This volume has been executed with great care, page for page with the London edition, and it is believed that it will be found little inferior to that, as respects the quality of paper and style of printing. The object of the publishers was not so much pecuniary profit, as to evince the respect with which the character of the late Bishop is viewed in this county."
June 20.

CHRISTIAN REGISTER.

THE Christian Register is published every Saturday morning, at 166 Washington-street, Boston.

TERMS. *Three Dollars* a year, payable in six months from the time of subscribing.

To those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year,—*two dollars and fifty cents.*

To those who pay bills in advance to a collector, after the first month of their year,—*two dollars and seventy-five cents.*

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

Augusta, Geo.	Thomas S. Metcalf.
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SELECTED POETRY.

HYMN.

(2 Tim. iv. 7, 8.)

As sets the glorious sun
Down in the purple west,
And when his bright career is run,
In glory sinks to rest:

Such is the sweet repose
For which the Christian sighs;
Such is the heav'nly beam which glows
Around him when he dies:

Such is the sacred light
Which dawns upon his breast,
When he has fought the glorious fight,
And calmly sinks to rest!

Now, having run his race,
He gains the heav'nly prize;
And finds at length a resting-place,
Beyond the lofty skies.

Earth's glory and renown,
Its honors all are fled!
He goes where an immortal crown
Shall circle round his head.—*Reformer.*

MISCELLANEOUS SELECTIONS.

LECTURES ON AMERICAN LITERATURE.

A series of lectures on American Literature, delivered last winter, at the city of Washington, by Samuel L. Knapp, Esq. is preparing for publication in this city. The design of those lectures, we understand, is, by means of a historical and critical view of our literature, from its earliest beginnings, and a comparison of its condition with that of other countries, at the same period, or in similar stages of their national existence, to show the decided possession of strong literary talent in our countrymen—to show that they have always been equal to the occasion—that whatever literary efforts the times or the state of the country demanded have been made, not feebly, nor merely respectably, but vigorously, powerfully, and with the stamp of genius upon them. A considerable degree of historical research, and study of writers little known, is of course, necessary to the successful execution of this work, and the love of the author for investigations of this nature is a great advantage in his favor. We have seen the first lecture. It opens the view which the author proposes to take of our literature, by some remarks on the language which is the vehicle of that literature, and to the perfection of which it must owe much of the strength of its impression upon the minds of those to whom it is addressed. At the close is the following narrative of a surprising exertion of aboriginal genius, which we copy as both intrinsically curious and well related.—*N. Y. Eve. Post.*

"The study of the languages is not, in this country, confined to a few learned men, but is pursued by many of those engaged in professional business. Duponceau and Pickering have written learnedly on this subject; and many others, who have as yet offered nothing to the public, have, with them, in addition to their labors in the common track, made considerable progress in the examination of the languages spoken by the North American Indians; and it is now fully believed that this examination will afford the only clue to their origin, if ever one is found.

"The Indians themselves are becoming philologists and grammarians, and exciting the wonder of the world by the invention of letters. The invention of the Cherokee alphabet has excited the astonishment of the philosopher in this country and in Europe; but as I have not as yet seen any satisfactory account of the progress and history of this greatest effort of genius of the present day, I will state what I know of it, from the lips of the inventor himself.

"In the winter of 1828, a delegation of the Cherokees visited the city of Washington, in order to make a treaty with the United States, and among them was See-quah-yah, the inventor of the Cherokee alphabet. His English name was George Guess; he was a half-blood, but had never, from his own account, spoken a single word of English up to the time of his invention, nor since. Prompted by my own curiosity, and urged by several literary friends, I applied to See quah-yah, through the medium of two interpreters—one a half-blood, Caph Roger, and the other a full-blood chief, whose assumed English name was John Maw, to relate to me, as minutely as possible, the mental operations and all the facts in his discovery. He cheerfully complied with my request, and gave very deliberate and satisfactory answers to every question, and was at the same time careful to know from the interpreter if I distinctly understood his answers. No stoic could have been more grave in his demeanour than was See-quah-yah; he pondered, according to the Indian custom, for a considerable time after each question was put, before he made his reply, and often took a whiff of his calumet, while reflecting on an answer. The details of the examination are too long for the closing paragraph of this lecture; but the substance of it was this—That he, (See-quah-yah) was now about sixty-five years old, but could not precisely say—that in early life he was gay and talkative, and although he never attempted to speak in council but once, yet was often, from the strength of his memory, his easy colloquial powers and ready command of his vernacular, a story-teller of the convivial party. His reputation for talents of every kind, gave him some distinction when he was quite young, so long ago as St. Clair's defeat. In this campaign, or some one that soon followed it, a letter was found on the person of a prisoner, which was wrongly read by him to the Indians. In some of their deliberations on this subject the question arose among them whether this mysterious power of "*the talking leaf*" was the gift of the Great Spirit to the white man, or a discovery of the white man himself? Most of his companions were of the former opinion, while he as strenuously maintained the latter. This frequently became a subject of contemplation with him afterwards, as well as many other things which he knew, or had heard, that the white man could do; but he never sat down seriously to reflect on the subject, until a swelling on his knee confined him to his cabin, and which, at length, made him a cripple for life, by shortening the diseased leg.—Deprived of the excitements of war and the pleasures of the chase, in the long nights of his confinement his mind was again directed to the mystery of the power of *speaking by letters*, the very name of which, of course, was not to be found of his language. From the cries of wild beasts, from the talents of the mocking-bird, from the voices of his children and his companions, he knew that feelings and passions were conveyed by different sounds from one intelligent being to another. The thought struck him to try to ascertain all the sounds in the Cherokee language. His own ear was not remarkably discriminating, and he called to his aid the more acute ears of his wife and children. He found great assistance from them. When he thought that he had distinguished all the different sounds in their language, he attempted to use pictorial signs, images of birds and beasts, to convey these sounds to others or to mark them in his own mind.—He soon dropped this method, as difficult or impossible, and tried arbitrary signs, without any regard to appearances, except such as might assist him in recollecting them, and distinguishing them from each other. At first these signs were very numerous; and when he got so far as to think his invention was nearly accomplished, he had about two hundred characters in his alphabet. By the aid of his daughter who seemed to enter into the genius of his labors, he reduced them at last, to eighty-six, the number he now uses. He then sat to work to make these characters more comely to the eye, and succeeded. As yet he had not the knowledge of the pen as an instrument; but made his characters on a piece of bark, with a knife or nail. At the same time he sent to the Indian agent, as some trader in the nation, for paper and pen. His ink was easily made from some of the bark of the forest trees, whose coloring properties he had previously known—and after seeing the construction of the pen, he soon learned to make one, but at first he made it without a slit; this inconvenience was however, quickly removed by his sagacity. His next difficulty was to make his invention known to his countrymen; for by this time he had become so abstracted from his tribe and their usual pursuits, that he was viewed with an eye of suspicion. His former companions passed his wigwam without entering it, and mentioned his name as one who was practising improper spells, for notoriety or mischievous purposes, and he seems to think that he should have been hardly dealt with, if his docile and unambitious disposition had not been so generally acknowledged by his tribe. At length he summoned some of the most distinguished of his nation, in order to make his communication to them—and after giving them the best explanation of his discovery that he could, stripping it of all supernatural influence, he proceeded to demonstrate to them, in good earnest, that he had made a discovery. His daughter, who was now his only pupil, was ordered to go out of hearing, while he requested his friends to name a word or sentiment which he put down, and then she was called in and read it to them; then the father retired and the daughter wrote; the Indians were wonderstruck; but not entirely satisfied. See-quah-yah then proposed that the tribe should select several youths from among their brightest young men, that he might communicate the mystery to them. This was at length agreed to, although there was some lurking suspicion of necromancy in the whole business. John Maw, (his Indian name I have forgotten) a full blood, with several others, were selected for this purpose. The tribe watched the youths for several months with anxiety, and when they offered themselves for examination, the feelings of all were wrought up to the highest pitch. The youths were separated from their master, and from each other, and watched with great care. The uninitiated directed what master and pupil should write to each other, and these tests were viewed in such a manner as not only to destroy their infidelity, but most firmly to fix their faith. The Indians, on this, ordered a great feast and made See-quah-yah conspicuous at it. How nearly is man alike in every age! Pythagoras did the same on the discovery of an important principle in geometry. See-quah-yah became at once school-master, professor, philosopher, and a chief. His countrymen were proud of his talents, and held him in reverence as one favored by the Great Spirit.—The inventions of early times were shrouded in mystery. See-quah-yah disdained all quackery. He did not stop here, but carried his discoveries to numbers. He of course knew nothing of the Arabic digits, nor of the power of Roman letters in the science. The Cherokees had mental numerals to one hundred, and had words for all numbers up to that, but they had no signs or characters to assist them in enumerating, adding, subtracting, multiplying or dividing. He reflected upon this until he had created their elementary principle in his mind, but he was at first obliged to make words to express his meaning, and then signs to explain it. By this process he soon had a clear conception of numbers up to a million. His great difficulty was at the threshold, to fix the powers of his signs according to their places. When this was overcome his next step was in adding up his different numbers in order to put down the fraction of the decimal and give the whole number of his next place—but when I knew him he had overcome all these difficulties, and was quite a ready arithmetician in the fundamental rules. This was the result of my interview, and I can safely say that I have seldom met a man of more shrewdness than See-quah-yah.—He adhered to all the customs of his country, and when his associate chiefs on the mission, assumed our costume, he was dressed in all respects like an Indian. See-quah-yah is a man of diversified talents; he passes from metaphysical and philosophical investigation to mechanical occupations, with the greatest ease. The only practical mechanics he was acquainted with, were a few bungling blacksmiths, who could make a rough tomahawk, or tinker the lock of a rifle; yet he became a white and silver smith, without any instruction, and made spears and silver spoons with neatness and skill, to the great admiration of people of the Cherokee nation. See-quah-yah has also a great taste for painting. He mixes his colors with skill, taking all the art and science of his tribe upon the subject, he added to it many chemical experiments of his own, and some of them were very successful, and would be worth being known to our painters. For his drawings he had no model but what nature furnished, and he often copied them with astonishing faithfulness.—His resemblances of the human form, it is true, are course, but often spirited and correct, and he gave action and sometimes grace to his representations of animals. He had never seen a camel hair pencil when he made use of the hair of wild animals for his brushes. Some of his productions discover a considerable practical knowledge of perspective; but he could not have formed rules for this. The painters in the early ages were many years coming to a knowledge of this part of their art; and even now they are more successful in the art than perfect in the rules of it. The manners of the American Cadmus are the most easy, and his habits those of the most assiduous scholar, and his disposition is more lively than that of any Indian I ever saw. He understood and felt the advantages the white man had long enjoyed, of having the accumulations of every branch of knowledge, from generation to generation, by means of a written language, while the red man could only commit his thoughts to uncertain tradition. He reasoned correctly when he urged this to his friends as the cause why the red men had made so few advances in knowledge in comparison with us, and to remedy this was one of his great aims, and one which he has accomplished beyond that of any other man living, or perhaps any other who ever existed in a rude state of nature.

"It perhaps may not be known that the government of the U. States had a fount of types cut for his alphabet, and that a newspaper, printed in the Cherokee language, and partly in the English, has been established at New Echota, and is characterized by decency and good sense; and thus many of the Cherokees are able to read both languages. After putting these remarks to paper, I had the pleasure of seeing the head Chief of the Cherokees, who confirmed the statement of See-quah-yah, and added that he was an Indian of the strictest veracity and sobriety. The western wilderness is not only to blossom like the rose; but there, man has started up and proved that he has not degenerated since the primitive days of Cecrops, and the romantic ages of wonderful effort and god-like renown."

CUSTOMS IN GENEVA.

In the Register of July 4 we noticed the Journal of an English visitor to Geneva, published in the Monthly Repository. The following extracts, illustrative of their social institutions, are taken from this journal.

ACADEMICAL EXHIBITION.

June 16th. This was a high day at Geneva, it being the termination both of the Collegiate and the Academical year. At one o'clock the professors of the *Academie*, and the regents or masters of the *College*,* the first syndic or chief officer, and the smaller council of the canton, with many of the pastors and ministers, entered the cathedral church with the rolling of drums and the blowing of trumpets, and occupied their appointed seats, a large concourse of strangers having already taken possession of those which were not wanted for persons in authority. Professor Cheneviere, the rector,† then opened the business of the day by a short prayer, and by an address to the boys of the *College;* after which, those of them who were prize-men came forward, each as he was called, and received their medals from the hands of the first syndic. This interesting ceremony lasted a considerable time. After it was over, Professor Cheneviere read a long report of all the work which had been done in the literary world of Geneva during the course of the last year, comprehending not only an account of the lectures which had been given by the professors, and the instructions of the regents of the *College*, but noticing all the literary and scientific works which had been published in the city. This was followed, according to ancient custom, by a discourse on law; the subject was the criminal jurisprudence of the canton, which was treated historically and in an interesting manner by Professor Rigaud.—The rector then addressed a few words of compliment and congratulation to the several orders of his assessors, and the whole was concluded by a benediction; after which the professors, council, and clergy, walked back in procession to the *Hotel de Ville.*

In the *Academie* there were, during the last session, forty students of theology, thirty-three of law, one hundred and nine of philosophy, fifty-five of belles lettres; total, two hundred and thirty-seven. In the *College* there were 560 boys; they are instructed in French, in ancient and modern geography, in arithmetic, in Greek and Latin, in Latin prosody and versification, in the catechism, and in French recitation and composition.

On the following day I attended at the *College* and saw the prizes for *bonnes notes* given to the boys. These were books awarded to those who had gained the greatest number of marks for good behaviour in the last year. The distribution was accompanied by a distinct character of each boy, which was read aloud by the rector in presence of the class, and of many of the parents and friends who were assembled to hear it. The individuality of the characters, and the freedom with which defects were noticed, were an assurance that they were drawn from the life; and along with the publicity which was given to the whole, would, I have no doubt, have an excellent effect.

SWISS RIFLEMEN.

This week was held at Geneva the annual meeting of the Swiss *Carabiniers*, or Riflemen. This is a voluntary association for the purpose of practising rifle-shooting—each canton taking it in turn to form a central committee for the management of the affairs of the society, and to receive the deputations from the rest. Last year the meeting had been held at Bâle, the central committee of which canton arrived at Geneva on the evening of Sunday, June the 15th, in this year, and the next morning their president gave up the federal flag into the hands of M. Masbon, the president of the new committee.

The latter made a brief but energetic speech on the occasion, from the report of which I copy the following spirited passage:

"Dear brethren in arms! this federal standard, which was planted on the shores of the Rhine, finds on the banks of the Rhone other Swiss as loyal and as true. It will preside at our fete, and at those noble exercises which teach us the art of defending it. The number of Swiss whom it assembles in these days of joy and of happiness, is great; but in the moment of danger it would bring together all the Cantons, and would lead them forth again, as in the times of old, in the path of true glory and honor."

The firing then began on a piece of ground which is appropriated to these exercises. It continued the whole week, for there were near 2000 strangers present from all parts of the country, except from the Cantons of Shaffhausen and Tessen; the only two which sent no deputation. One day no fewer than 900 persons sat down to dinner under a large booth on the ground, and these were succeeded by 600 more; and at these social meetings no invidious distinctions of rank were kept up, but all other feelings were lost in one universal sentiment of fraternity and patriotism. On the Saturday the three first prizes were declared to have been won by three Vaudois, and the three next by men from the Cantons of Fribourg, Soleure, and Berne. The victors were escorted into the town by an immense multitude of people, who set no bounds to their joy; and the strangers then began to depart, all delighted with the hospitality of the Genevese, and all animated with a renewed determination to defend their country to the last extremity, should necessity ever call for their services. Nothing, indeed, can be better calculated than this institution to draw closer the bonds of brotherly love, and to keep alive the flame of patriotism among the citizens of these associated republics. As the president of the Bâle deputation expressed it, it "serves as a point of union, and as a nursery of brave and skilful shooters, and of valorous and vigorous defenders of their country, in the day of danger and of trouble." In illustration of its peculiar utility in such a country as Switzerland, it may be mentioned, that at the time of the last French invasion a mountaineer and his son concealed themselves with their rifles behind the fragment of a rock in a narrow defile; as the first rank of the enemy appeared they discharged their pieces at the same moment, and with a transverse aim, so that their fire was dreadfully effective: the next rank, perceiving no enemy, advanced and experienced the same fate; and so on, till at length the ammunition of these brave fellows was exhausted, and being discovered and unable to effect their escape, they were taken prisoners. It is pleasing to add that their lives were spared in consideration of their bravery.

SOCIETY AND CLIMATE OF GENEVA.

I felt real regret at parting from my Genevan friends, especially those of the clerical profession, who are in every respect a fine body of men, equally free from the pride of too many of our English clergy, and the sourness of Puritans. They are pleasant in their manners, kindly disposed towards strangers, and deeply interested in the grand cause of truth and freedom. Some of them I regard as amongst the most valuable of my friends, and I shall always endeavor to keep up an intercourse with them.

The climate of this place is very cold in winter, and on this account it is not desirable to reside here the whole year round. But in summer it is very pleasant; and, though the town itself is old-fashioned and inconvenient, the *environs* are most delightful, being well planted with trees, interspersed with elegant villas, and commanding the most noble prospects in every direction. Living, though by no means cheap for the continent, is lower than in England; and not only is society very accessible, but a man may have any description of it that he pleases, whether gay or serious, literary, scientific, or religious, and the latter in both its varieties of liberal and illiberal.

* The word *College*, in France and Switzerland, does not signify what College does in England. It corresponds most exactly to what we should call a Grammar School, or a High School. The higher institution is the *Academie;* and the theological students are generally called students of the *Auditoire*, as distinguished from those of Law, Philosophy, and Belles Lettres.

† It is the business of the rector to superintend the public instruction, both that of the *College* and that of the *Academie.* He is elected every two years.

A. U. A. TRACT No. 28.

OF the First Series, entitled "The Doctrine of Religious Experience explained and enforced,—By Samuel Barrett," pp. 24. Just published at the Depository, 50 Washington-street. L. C. BOWLES.
July 4.

CHRISTIAN CATECHISM.

JUST published by L. C. BOWLES, 50 Washington-street, the "*Christian Catechism,*" containing answers in scripture language to many important questions; with prayers and hymns, for Sunday Schools by a Friend to Youth. June 27.

THIS Day published by FREDERICK T. GRAY, Boston, and G. & C. Carvill, New-York, the

NORTH AMERICAN REVIEW.

No. LXIV.

CONTENTS.

Art. I. Memoirs of a Financier.
Memoires de G. I. Ouvrard sur sa Vie, et ses diverses Operations Financieres.

Art. II. Principles of Elocution.
1. Philosophy of the Human Voice, embracing its Physiological History. By James Rush.
2. Analysis of the Principles of Rhetorical Delivery, as applied to Reading, and Speaking. By Ebenezer Porter.

Art. III. History of Intellectual Philosophy.
1. Œuvres de Platon. Traduites par Victor Cousin.
2. Fragmens Philosophiques. Par le meme.
3. Cours de Philosophie. Par le meme.
4. Nouveaux Fragmens Philosophiques. Par le meme.

Art. IV. De Beranger's Life and Writings.
Chansons de P. J. de Beranger.

Art. V. The Greek Revolution.
An Historical Sketch of the Greek Revolution. By Samuel G. Howe.

Art. VI. Abbot's Letters on Cuba.
Letters written in the Interior of Cuba. By the late Rev. Abiel Abbot.

Art. VII. American Poems.
1. Poems; by the Author of 'Moral Pieces in Prose and Verse.'
2. Guido, a Tale; Sketches from History, and other Poems By Ianthe.

Art. VIII. Popular Education.
1. Practical Observations on Popular Education. By H. Brougham.
2. Library of Useful Knowledge. Published under the Superintendence of the Society for the Diffusion of Useful Knowledge.

Art. IX. Boston Exhibition of Pictures.
Catalogue of Pictures in the Athenæum Gallery.

Art. X. Constitutional History.
1 History of England from the first Invasion of the Romans. By John Lingard.
2. History of the British Empire from the Accession of Charles the First to the Restoration. By George Brodie.
3. A Constitutional History of England from the Accession of Henry the Seventh to the Death of George the Second.
4. History of the Commonwealth. By William Godwin.

Quarterly List of New Publications. July 4.

JUVENILE BOOKS.

Published under the direction of the Boston Sunday School Society, *in connexion with the* American Unitarian Association.

JUST published by their Agents Wait, Green & Co. No. 13 Court st. *The Warning*, in two parts, by the author of the "Well-spent Hour." This is an 18 mo. of 96 pages, being the third book issued by the Publishing Committee of the B. S. S. Society, and constitutes the second volume of their series. The Committee have stated in their standing advertisement, that "it will be their aim to furnish the books at as low a rate as they can, without pecuniary loss; and as fast as the means they possess, and the encouragement given them, will permit." A comparison of the price of this volume and the two preceding books, with the the usual booksellers price, for others of the same size and style of execution, will show how much they have been able to effect with regard to this object.

Titles and prices of the books they have published.

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" 3. " " 2d part. 40 pp.	7	70	5,00.
VOL. II. The Warning, 96 pp.	15	1,50	11,00.
do. bound,	20	2,12	

"They propose to issue as many original works as they can procure of an approved character, and also to republish such others as shall seem to them to possess superior excellence.

"Manuscripts left with the agents, having the prices marked on them, and directed to the Publishing Committee of the Boston Sunday School Society, will receive prompt attention. Such as shall be deemed suited to their purpose, they will wish to purchase; and those which shall not, will be returned in the manner the authors may suggest" June 27.

NEW ENGLAND MUSEUM.

THE Proprietors of this Extensive Establishment, have succeeeded in opening *two additional rooms;* making their whole Establishment now consist of *thirteen halls and appartments,* well filled with the most *rare and interesting curiosities.*

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July 4.

THEOLOGY AND NOT RELIGION

the source of division and strife in the Christian Church.

DR. LOWELL'S Sermon, preached May 14, 1829, at the Ordination of Mr. John L. Sibley, as Minister of the Church in Stow, this day published by N. S. SIMPKINS & CO. 79, Court-street. June 20.

HEBER'S SERMONS.

MUNROE & FRANCIS, have just received, *Sermons* preached in England by the late Bishop Heber. "This volume has been executed with great care, page for page with the London edition, and it is believed that it will be found little inferior to that, as respects the quality of paper and style of printing. The object of the publishers was not so much pecuniary profit, as to evince the respect with which the character of the late Bishop is viewed in this county."
June 20.

LITTLE GRAMMARIAN.

MUNROE & FRANCIS have just published, *The Little Grammarian*, or an Easy Guide to the Parts of Speech; designed for young persons in general; but more particularly adapted to facilitate instruction in preparatory schools. By a Teacher. Illustrated with cuts. An excellent work for Infant School Teachers.

—ALSO—

The Life of Columbus, on the Discovery of America, a very interesting little book for youth; translated from the work of Rev. J. Campe, author of New Crusoe, &c by Mrs. Elizabeth Helme.

The Life of Cortez, on the Conquest of Mexico; by the same author and translator.

The Life of Pizarro, or the Conquest of Peru; by the same author and translator.

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